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# *The* **CHRISTIAN STATESMAN**

Founded in 1867  
**Jesus Christ Is Civil Governor among the Nations**

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**EDUCATION  
NUMBER**

**Vol. LIX.**

**SEPTEMBER, 1925**

**No. 9**

# The National Reform Association

*Organized in 1863*

**HEADQUARTERS:**

**Publication Bldg., 209 Ninth St., Pittsburgh, Pa.**

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This Association was founded by men and women who had conducted a great missionary movement to the nation in the years preceding the Civil War. It derived its name from the words of Abraham Lincoln's proclamation of March 30, 1863. He said:—

*"It is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scriptures, and proven by all history, that those nations only are blessed whose God is the Lord; and insomuch as we know that, by His Divine Law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our NATIONAL REFORMATION as a whole people?"*

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# The National Reform Association

Organized 1863

Chartered under the laws of the State of Pennsylvania

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# Significance of the Day of Prayer for Schools

For many reasons, which need not here be mentioned, special interest attaches this year to the day of prayer for schools. It should be kept in mind that the schools for which prayer is to be offered are not simply public schools, but all schools, both public and private, just as the schools of higher learning to be prayed for on the day of prayer for colleges are all colleges and universities, whether denominational, state or private.

It should also be remembered that prayer should be offered, not for one particular blessing, such as the reading of the Bible in the school room, but for all those blessings that are needed to make these schools what they ought to be.

Let us consider what this day may mean for the millions of young people gathered together in these schools to acquire the equipment necessary for life's work. Each human being has been compared to a wheel consisting of three sections, the physical, the mental and the spiritual. Only whole wheels roll. If one section is missing the wheel becomes only a rocker, and a rocker makes no progress. Let prayer be offered that all our young people may be fully developed, physically, mentally and spiritually.

Prayer should be offered for the many thousands of teachers who have charge of these millions of children. They occupy positions of tremendous responsibility. What the teacher is many of the pupils are sure to become.

Boards of directors should not be forgotten. They are charged with the responsibility of selecting teachers and deciding grave questions about the school curriculum. In states where the law does not determine the question of the use of the Bible in the school room, this matter rests with the school boards. Prayer should be offered in behalf of these boards that they may decide this matter in favor of the highest moral interests of the children and of society.

School superintendents should not be overlooked when we present our petitions to God through Jesus Christ in behalf of the schools. They carry heavy responsibilities, both of a moral and an intellectual character. In some states the use of the Bible in the school room is settled, at least temporarily, by their decision. If they know that they are looked to to make righteous decisions and are prayed for that they may be divinely guided, a very salutary effect may result.

Finally, state legislatures should have an interest in our petitions. They enact our school codes, determine the character of the course of instruction to be given, and the place to be given the Bible and moral training. It is twenty years or more since the day of prayer for schools began to be observed as proposed by The National Reform Association and approved by many churches and various other religious bodies. It is within this period that the question of the Bible in the school room has become a live issue in state legislatures. Nearly all the laws making Bible reading obligatory every school day have been adopted within this period. May we not claim a connection between the observance of this day and the favorable action of so many legislative bodies?

The prayer of The National Reform Association is that fervent prayer may ascend from family altars, from Christian pulpits, and from the hearts of good people throughout the land on Sabbath, September 13, and all the days that follow, that our schools may prove to be the blessing they are intended to be. And that all may pray intelligently, preachers should preach on the place of religion in an educational system.



# National Christianity in the Public Schools

Conflict, controversy and confusion are chief characteristics of the American mind today concerning the proper place of the Bible and religion in our system of public education.

There is general agreement that religion and morality, as well as knowledge, are necessary to good government and the happiness of mankind, but there is a lamentable lack of agreement concerning the means whereby they are to be secured.

There is general agreement that character should always be made the chief aim of education; and that the public schools should strive to develop character with a view to the production of the highest type of citizenship. But there is lack of agreement concerning the means to be used in the school room to reach this end.

The good of the Republic demands that this conflict, controversy and confusion cease. Cessation can come only when the contending parties discover wherein wrong methods of reasoning are used, and when they agree to follow only such methods as can stand the acid test of truth and right.

In general there are three methods followed by three different parties which lead to very erroneous conclusions. The first is the sectarian method. Those who pursue it aim to settle the whole question in the light of sectarian beliefs. They seem to think that sectarian creeds should have a direct formative influence on the religious curriculum of the public schools. It is doubtless true that the various ecclesiastical bodies with their creeds do have an influence in moulding the religion of the nation, but this does

not give religious sects the right to dictate the curriculum of the public schools. And yet this right is assumed by some who undertake to settle the question. For example the Roman Catholic is prone to consider the problem in the light of Roman Catholicism; the Jew in the light of Judaism; the Protestant in the light of Protestantism; the Atheist in the light of Atheism. The most natural conclusion to which each would come would be the incorporation of his own peculiar belief in the school curriculum. But this is clearly impossible. In fact the arguments advanced are mutually destructive and the confusion produced seems to some to lead to the conclusion that all religion should be banished from the school room. But this conclusion is not satisfactory. It is out of harmony with the fact that religion has an essential place in national life.

The second of these faulty methods is the secular. Those who follow it contend that there is no essential connection between Religion and the State. They admit that there has been a close connection in the past; that religion has given form to political institutions; that it has even served a good purpose when people thought it essential to political life and had nothing else to take its place. But they hold that the time for such notions is past; the race has outgrown them; that all connection between Religion and the State is a mistake. They try to bring such connection into disrepute by calling it union of Church and State. They deny that there is such a thing as national religion, and urge that civil government in all its institutions should be thoroughly secularized. Since there

are numerous religious sects in the United States it is their contention that it is impossible for the nation to have a religion. The fallacy of all this is not hard to expose. The assumption that men can lay aside their religious nature when they act politically is a fallacy. Religion is a life. Religion is lived in politics and everywhere else. The assumption that religion always embodies itself in ecclesiastical creeds and in these alone is another fallacy. It embodies itself in all forms of human life and activity. The church is simply the great institution for teaching and propagating religion. It must be propagated in humanity in all its spheres and forms and modes of life. The assumption that secularism is the negation of religion is a third fallacy. The secularist, the infidel, the atheist, the agnostic, each has his religion, just as truly as the Jew, the Catholic and the Protestant. The assumption therefore that when Christianity in any or all of its forms is banished from our public schools they are made neutral on the question of religion is also a fallacy. It is merely the substitution of the creed of the worst kind of a sect for the creed of the best or the near best.

The third faulty method is the one adopted by certain well-meaning people who advocate the adoption of a moral code acceptable to people of all religions and of no religion. Sometimes it takes the form of selections from the Bible and other religious books which contain nothing to which any one can take exception. It found expression some years ago in the offer of a prize by the National Education Association for the best essay on "The Essential Place of Religion in Education." According to the terms prescribed religion had to be defined in such a way as not to run counter to the creeds of Jews, Catholics or Protestants. This same method is illustrated just now by

the proposed moral code advocated by *Collier's Weekly*.

The sincerity of the people who advocate these methods is not questioned, but they are all objectionable because they view religion as something coming into the State from without. They fail to recognize the State itself as a religious being with a religion of its own.

A fourth method of approach is now suggested, namely, along the line of the religion of the State itself. The public schools are the schools of the State. They are established by the State. They exist for the State. Their object is to train young people for citizenship in the State. To find out what the religious curriculum of the public schools should be we must determine what the religion of the State is. Unless the state has made up its mind to substitute some other religion for that which it has and which gave it being and form it will find a place in its school curriculum for the inculcation of its own religious principles.

What therefore is the wise course for the people of this country to follow? Evidently it is to adopt a school curriculum that will provide a place for the teaching of our national religion. If this is not done a new national religion will quietly take its place. The probabilities are that the new religion will prove destructive of free political and religious institutions.

It is a generally admitted fact that Christianity has had more to do in giving form and stability to our Government than all other forces combined. If Christianity is excluded from our political realm we do not thereby become a non-sectarian nation; we only substitute some other religious, atheistic, or agnostic system for that Christian system under the benign influence of which we have become a great people.

Instead therefore of trying to re-



move the confusion which now prevails by following the faulty methods enumerated above, let us follow the only logical method, which is, to discover the religious elements by which the nation itself is characterized, and give these their proper place in our educational system.

There need be no difficulty in finding out what these elements are, and there is no room for disagreement in this matter. They are not to be discovered by exploring the creeds of the different denominations of Christians, nor by interrogating the teachers of theology. The Christianity of the Nation is not identical with the religious faith of any sect, although all the principles it embodies may be found in many if not all these sectarian creeds. But there are many principles embodied in every sectarian creed which have no place at all in the religion of the nation as an organic body. Our courts long ago settled the question. In the case designated as *Updegraph vs. The Commonwealth*, (11 S. & R. 394, 400), it was declared that "Christianity, general Christianity, is, and always has been, a part of the Common law of Pennsylvania; \* \* \* not Christianity with an established Church, and tithes and spiritual courts, but Christianity with liberty of conscience to all men." Similar decisions have been rendered by the courts of many other states. Our national religion is not sectarian or denominational. It is neither Presbyterian, Congregational, Methodist, Baptist, Roman Catholic, Jewish, nor Agnostic. There have been and are now nations and governments partaking of the character of certain sects. There are Roman Catholic nations. There are Lutheran, Episcopalian, Presbyterian and Greek Catholic nations. But our national religion is none of these. Such nationalizing of denominational creeds is all wrong and has wrought

untold mischief. Because the United States abandoned all such methods of acquiring a national religion it has been said that we abandoned national religion itself. But this is not so. It was impossible to do this and still retain national existence. What then is our national religion? It is not difficult to find out. Let us examine our authoritative documents, those that have a right to speak and which do speak on the subject. A beginning may well be made with the decision of the Supreme Court of the United States in the famous *Trinity Church* case rendered February 29th, 1892, the report of which is found in 143 United States Reports, pp. 457-472. After presenting a magnificent array of legal testimony bearing on the religious character of our Nation, the court reached this conclusion: "These and many other matters which might be quoted, add a volume of unofficial declarations to the mass of organic utterances that this is a Christian nation." Let it be carefully noted that this utterance is itself the pronouncement of the highest court in the land. Let it be further noted that the court declared that there is a mass of organic utterances, supported by a volume of unofficial declarations to this effect. The religion of this country therefore is undoubtedly the Christian religion.

How shall we find out the Christian elements which compose the religion of the United States? Just as we would find out the elements that compose the religion of any other body of people, namely, examine its organic utterances. In this nation we have forty-eight states each with its own organic law called its constitution. In each of these constitutions there is an acknowledgment of Almighty God. The oath is usually administered in the name of God. The nation therefore has a God, and this is the first element of religion. The God of this nation moreover is



the God of the Bible since the oath is often administered on the Bible, and this is the God of the great mass of the American people. Again, there are judicial decisions, and there are laws and customs, such as those relating to the day of the week on which Christ rose from the dead, and there are acts of Congress and official declarations, which acknowledge Jesus Christ. This nation therefore has a Christ, which is the second element of a religion. True, Christ is not acknowledged as fully as He ought to be, but there is sufficient to show that in the development of this nation Christ was working and shaping it for His use.

Once more, there are on the statute books of the states and of the nation laws based upon at least seven of the precepts of the decalogue. There are laws against blasphemy; the first day of the week is the legal rest day; the authority of parents and the care of children are provided for; human life is safeguarded; there are laws to guard the marriage relation and to suppress licentiousness; the rights of property are secured; slander, false witness and perjury are prohibited. The state therefore has a moral code which is the third element of a national religion. Here is the solid basis upon which the whole question of the Bible and religion in the public schools may be settled. These elements of religion and morality are necessary to the existence and welfare of the nation.

Our contention therefore is that the national religion of the United States as here presented should be faithfully taught in our public schools.

The next question is, How can this proposition be put into practical operation? The following suggestions are offered, none of which should be found impossible.

1. Let teachers be employed whose beliefs and practices are in harmony

which these principles of national religion.

2. Have the Bible reverently read every school day as the supreme authority in religion and morals, without sectarian note or comment.

3. Make use of reading lessons, lessons in history and other branches, for the illustration and inculcation of these principles. No one can study or teach the history of the United States and be blind to the religion of the nation.

4. Have suitable text books prepared for the different grades, setting forth the moral principles embodied in our national life and the essential parts of those statute laws which deal with human conduct, especially such laws as define and prohibit crime. It is unjust to punish for crime unless instruction is given in the laws by which it is defined and prohibited.

5. In all this let the aim be, not merely to inform the intellect but to train and develop the moral nature so that the youth will learn to be law abiding, not through fear but for conscience sake.

R. C. W.

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### TO MOP UP THE WET SPOTS

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Colonel Andrews, Assistant Secretary of the Treasury, in charge of prohibition, is going to mop up the wet spots in the United States.

His great reorganization was to take effect the first of August; but he wisely deferred until the first of September or later, in order to find the men and women of high character and unassailable intrepidity who would enlist their services with their country to protect its laws and its morals. Meanwhile, he has uncovered criminality in high places in the old force and is prosecuting some of the big political and financial figures which were in the bootleg combination.

# OUTLOOK

## *GREAT IS RUBBER*

It is an old English or Irish saying that there are more ways to kill a cat than to choke it to death with cream.

And there are more ways to kill off a debt than to pay it by internal taxation.

The people of Britain are laboring under a mountain of obligations. The British government finds that it is running behind. If it will not repudiate its debts it must find new ways to pay them. So the wise men of Britain get together and consider things. Among other important facts they realize that the people of the United States are running on balloon tires. We ride in automobiles—seventeen millions of them—and under every one of them is British rubber to take the jolt off the American spine. Great Britain controls seventy per cent of the rubber of the world, and the United States consumes eighty per cent of the total product. British trade was allowing us to have this rubber at 22 cents a pound. British statesmen place a restriction on the rubber exports, and the price jumps to 79 cents, with the probability that it will reach a dollar or possibly a dollar and a half before next mid-summer. Less than a year ago London commanded a surplus of rubber stock amounting to seventy thousand tons. Today that surplus has been reduced to five thousand tons by restriction of British export from British colonies.

We are making more cars and Great Britain is letting us have less rubber.

The inevitable can be clearly seen. American automobile owners will soon be paying such prices for rubber as to enable Britain to levy another tax and help her in paying her debt. Why should we complain? We insist that

Great Britain shall settle dollar for dollar. That is right. But if Britain is to pay principal and interest of all the billions she owes to us, she must devise some method by which she can procure the money. Already she has piled on the taxation as heavily as her people can bear. And so she must find a way to get the money out of us before she gives it back to us. It is a legitimate plan, and Americans ought to be satisfied. Every time you pay a double price for a tire, console yourself with the reflection that you are helping to collect our debt from our shrewd and friendly neighbor across the sea.

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## *BUILDING ON A ROCK*

We wish that some of our boys, who insist upon white collar jobs, could realize how much more remunerative are the overall jobs. These latter pay better wages and give more independence. Some of the sons of rich men in this country are making demonstration. They appreciate the fact that to know how to do practical things is to give to one's self a security of maintenance.

And over in England scions of the aristocracy are entering upon the same self-respecting and useful life. Of these the latest is young Lord Settrington who is the heir to the dukedom of Richmond, one of the greatest and richest in the British empire. Settrington is only 21, but for more than a year he has been at work as a mechanic in an airdome at London. He goes to his labor at the regular hour, dons his overalls, takes his tools and his grease rags, and labors along with the others until the usual quitting time. He is proud of his job and his job is proud of him.

Some more of this thing among the



youth of today will be the best tribute which can be paid to material prosperity. And if the boys who go to this honorable work will add to their practical pursuit an essential devotion to the cause of righteousness, we can build with this coming generation a better state of human society than this old world has ever known.

### BABBLING IN VAIN

And now what becomes of all that foolish babble of the Nicholas Murray Butlers and others to the effect that the prohibition law never can be enforced in the United States, "because the people are against it!"

General Andrews, Assistant Secretary of the Treasury in charge of Prohibition, is calling to his aid the ablest men in the country. And they are coming gladly and patriotically.

Elbert H. Gary and John D. Rockefeller, Jr., and others of their kind, are committing themselves and all their influence definitely to the work of enforcement.

We shall soon see whether the Nicholas Murray Butlers can stay with a torrent of foolish words, the mass purpose of industry and capital joined to the authority of government.

\* \* \* \* \*

We predict that in five years the political and financial bootleg rings will be broken into fragments. All that was needed was to have capital and industry committed to the great Cause.

Prohibition was a beloved purpose of certain of the ethical elements of the United States through many years, and yet it did not succeed until big business determined that prohibition would be an aid to material welfare. Almost immediately there came a change. Prohibition was not regarded as a foolish fad but as a fine principle for social

progress. And so we got the Eighteenth Amendment and the Volstead Act.

\* \* \* \* \*

Big business and nearly all the other elements of society in the United States went into repose, assuming that the constitution and the law would be self-enforcing. And while they reposed, the evil elements were alert and they built up a tremendous fabric of law-breaking for financial profit and bestial gratification. These evil forces were greatly aided by such men as Nicholas Murray Butler and others, who went to the country proclaiming that the law was not enforceable because it was intrinsically unjust and was unpopular.

But big business saw that violation of the Volstead Act was the mother of ten thousand crimes of banditry. And in self-defense big business has had to come to the aid of the Government.

\* \* \* \* \*

And very soon we shall realize that the babble of the Wets was as empty of sense as it was empty of morals.

### GLORIFYING THE BRUTE

One of the popular authors of America, who has made himself notorious by his railings at religion and by the improper character of his literary output, is defending the attendance of women at prize fights.

He seems to glory in the brutalizing of the gentler sex. He seems to find only a necessary and rightful progress of women when they seize upon bloody sport as their recreation.

Is the man deliberately trying to urge the race to ruin? Or is he unconscious of the lesson of history?

This very thing is an unfailing indication of national downfall. In all the ages of the past it has been noted that when women take upon themselves a freedom to rival and even to excel men in looseness and in brutalities, the

whole tone of society immediately degrades.

Babylon fell when women became the hunters of evil pleasure. Rome fell when women became the tigers of the arena. And the most awful sign of a decline in morals in the United States is when women of "social standing" flock to prize fights and to shower their favors upon gladiators in the ring.

### FASCISM—SOVIETISM

In August it was announced that Premier Mussolini of Italy contemplated a visit to Russia.

Ostensibly projected as a tour of observation, in all probability it is to be one of serious and possibly secret negotiation. Mussolini admires the Russian despotism. In his own way he has imitated it for the Kingdom of Italy. No bureaucrat of old Russia and no tyrant of the modern Cheka could have been more ruthless than Mussolini has proved himself to be in carrying forward his purposes. That he is animated by a patriotic passion, and that much of his labor has been for the good of Italy, does not change the fact that he has been as tyrannical as any absolute monarch of all the ages.

It is not likely that he can find anything new, for he seems to have exhausted all the ideas of absolutism; but there may be something ominous in a visit which will negotiate between the fascista of Italy and the soviet of Russia. The ruling powers of both these countries are discontented. Russia feels that she was robbed of vast territory in the peace settlement at Versailles, and she wants to recover her ground even at the cost of war. And Italy feels that she did not receive a fair share in the distribution of colonial spoils, and she hints at a realignment.

The visit bodes no good to the peace of Europe. The soviet is without conscience in its dealing with foreign af-

fairs. And Mussolini subordinates all idea of international comity and all humanitarian impulse—if he ever possessed any—to the patriotic passion which has animated him from the time he first donned the black shirt, and led the fascista to triumph at Rome, down until today.

If these two can find a common ground of aggression against the rest of the world in which to join their purposes; there may be a soviet-facista move to change geographical lines.

### A REVERENT JUDGE

J. T. Scopes, the school teacher of Dayton, Tennessee, who was arrested and tried for teaching untruths in violation of the Tennessee statute, was found guilty by the jury and was fined \$100, July 20, 1925.

The atheistic radicals who want freedom to teach every destructive doctrine which their irreverent minds can conceive, made a sensation of this trial. But Judge John T. Raulston held the matter within the proper lines of court preceeding.

Darrow and Neal and Malone could not jockey with an old-fashioned Tennessee court. Judge Raulston made this statement, which is so admirable that it is quoted in order to give the readers of THE CHRISTIAN STATESMAN the exact character of this case:

"The lawsuit now is whether or not Mr. Scopes taught that man descended from a lower order of animals. It isn't a question of whether God created man all complete at once, or it isn't a question of whether God created man by the process of development and growth. These questions have been eliminated from this court, and the only question we have now is whether this teacher taught that man was descended from a lower order of animals."



In these plain terms the good Christian Judge dissipated all the fabric which the atheistic crowd had tried to build around this case. The Tennessee court acting within its right had forbidden the teaching of certain untrue and dangerous doctrines to the youth attending the public schools. John T. Scopes, a teacher in the high school at Dayton violated the law. He was arrested and brought before Judge Raulston; a jury was empaneled; the court held the case within the proper limitations; the jury retired for ten minutes of deliberation and brought in a verdict of guilty; and the court fined teacher Scopes \$100 for his misdemeanor.

And out of all this plain, straightforward matter the assailants of religion tried to make a world sensation.

\* \* \* \* \*

One incident of this trial must not be passed unnoticed. Judge Raulston opens his court with prayer, as every court ought to open. The defense attorneys objected, but Judge Raulston overruled the objections. It had been his practice—as it is the practice in most of the courts of Tennessee—to invoke the blessing of Almighty God upon the proceedings of tribunals which administer under the authority of God the laws for the commonwealth. And Judge Raulston would not remit this reverent and proper practice in answer to any objection or tirade by the sensation mongers.

If courts all over the land would show similar respect to the Author of all Law—the God whose decrees are just and immutable—this country would not be drenched in crime as it is today.

William Potter, President of Jefferson Medical College, says that there are not enough young doctors going into general practice and too many are seeking special careers.

## ONE ACHIEVED REFORM

Whether Vice-President Dawes can reform the Senate or not, is a matter for the future to determine. He says he can do it with the help of the people. And some of the Senators say that he might as well try to remove the Rock of Gibraltar.

But there is no question about one other reform brought about by General Charles G. Dawes, when he was called as budget director, to aid President Harding in promoting efficiency in government service and reducing expenditures. He used the pruning knife unsparingly. He demonstrated that when all the estimates of the department have to pass one intimate survey by a single competent mind; it is quite practical to procure better work at less cost. So well did he establish the system that it is now going forward with even greater results than during his brief but brilliant term of office. Director Dawes was succeeded by General Herbert M. Lord who is now the head of the federal bureau of the budget. Through the system inaugurated by Dawes and now carried forward with equal ability by General Lord, President Coolidge and Secretary Mellon see their way to the big cut in taxes.

In the old times of grab and glory, when every senator and congressman was urged from his home to get large appropriations; and when every bureau chief wanted to add to the magnitude and the dignity of his branch of the work by procuring money for lavish outlay; each department or bureau sent out its own estimates to the committees on appropriations and made its own fight for all it could get. That is all changed. Today the President brings before him the business organization of the government and tells this organization in quiet but impressive terms that he demands for the people efficiency and economy in the public

service—with the not obscure suggestion that the official who cannot give these returns of efficiency and economy will soon find himself looking for another position.

General Lord says that this new government custom helps business. He says that it promotes efficiency. He says that the different bureaus are now trying to rival each other in good work at low cost, where formerly they tried to compete with each other in getting big appropriations for small tasks.

The most difficult thing encountered by the budget director is the reduction in personnel. General Dawes found and General Lord now finds that it is a task requiring moral courage, almost illimitable, to reduce a working force. Any head of a bureau fights hard to keep the people who have been under his direction. He cannot see any way to have the work done with any accuracy or celerity if the force is reduced. But General Lord cuts right through all the pleadings and all the remonstrances, and recommends a cut in appropriations wherever he discovers that a bureau is spending too much money on personnel. The result, of course, is the discharge of people who are not needed in any particular bureau. And by this means, and this means only, the director is able to overcome the reluctance of bureau chiefs to the discharge of surplus personnel.

General Lord started out three years ago with the idea of bringing governmental expenditures down to three billions per annum. He has almost reached that point. The expenses for the fiscal year ending June 30, 1925 were \$3,035,000,000. Despite additions of adjusted compensation and postal salaries, President Coolidge believes that he can bring the appropriations of the government down to \$3,080,000,000 in the fiscal year ending June 30, 1927.

It takes both pluck and patriotism to work this reform. But the govern-

ment would have been at the edge of disaster by this time if the reform had not been inaugurated.

Every citizen of the United States is interested in the efficiency and the economy of government; and every citizen ought to be grateful for the great work started by General Dawes under President Harding and now continued under the most persistent of our president economists, Calvin Coolidge.

### *PADLOCKS ARE HELPFUL*

Rather generally the officers of law, who are really devoted to prohibition, commend the padlock as an effective restraint upon bootleg establishments wherever it can be applied.

Some landlords, not all, have been altogether too indifferent in letting their property to law breakers. So long as they could get high rents without penalty or criticism, they did not make a close inquiry into the use or misuse of their premises. But when the padlock provisions of the state were invoked to lock up the premises for a term of months or even a year, and when irresponsible bootleg tenants vacated and left no security for unpaid rents; the real estate proprietors began to have an awakening of conscience.

It was easy to keep one eye on a lucrative business and the other eye on a swollen bank account, and to have no other eye to turn upon the character of the business which afforded such remuneration; but it is quite another thing to find both eyes gazing at a padlocked door from which comes no stream of rental money.

The padlock is about the best single instrumentality of mechanical character now in use, for the enforcement of the prohibition law.

And there are plenty of padlocks and plenty of places upon which to use them.



## AMUNDSEN AND ELLSWORTH

Early in July Captain Roald Amundsen reached Oslo in Norway with his five fellow explorers after their daring expedition by sea plane in search of the North Pole.

They were greeted by the loving acclaims of the Norwegian people and by the admiration of all the civilized world.

For no one among them—not even for the intrepid chief of the expedition, Roald Amundsen—was there greater praise than for Lincoln Ellsworth, the only American member of the expedition. His quickness and daring saved the lives of Lief Dietrichsen and Oscar Omdahl, who fell into an ice fissure and who would have been drowned in the freezing water except for Ellsworth's courage and strength, brought into instant action.

Roald Amundsen and his party sailed by sea plane from King's Bay, Spitzbergen, May 21, 1925. After some hours of flight toward the Pole the leader realized that heavy drains were being made upon their gasoline, in fighting the cross currents of air and in drifting about in fogs; so he ordered a settling of the planes on a space of apparently open water where he supposed they could ride in safety until better weather should appear. But almost immediately the ice closed in and their planes were caught in the jam. They were then within 150 miles of the Pole and could go no further. It took twenty-four days of the most heroic work to dislodge one of the planes, and with this they began their return journey. In order to lighten the plane so that all the human creatures might have space aboard, they discarded many of their instruments, much of their clothing and the greater quantity of their food supplies.

Meanwhile, search parties had been

sent out for them by the Norwegian government, and they were found by the seal boat *Sjoeliv*, a little twelve ton cutter, which took them on board in the Spitzbergen archipelago. Amundsen was desirous of bringing back his one sea plane, but he was compelled to lay her ashore in Lady Franklin Bay awaiting a more propitious time and a better opportunity for her rescue.

For Lincoln Ellsworth there is a woe which saddens all the praise which is conferred upon him. His father, who financed the expedition, died in Florida soon after the first report was made current that the expedition had been lost. But the men who go into the frozen north are made of stern stuff; and already there is talk of a new effort through the air. No details have yet been decided; but there is a proffer from Germany for a Zeppelin in which Amundsen and Ellsworth may again attempt the conquest of the Pole by air.

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## BACK TO BLOODY DAYS

Chicago has had to go back to the old practice of vigilante days.

Its associated banks have placarded the town with the announcement that the clearing house will pay \$2,500 cash for the killing of every bank bandit.

That is getting down to primitive practice. It may be efficacious, but what a reflection upon the operations of law in that great city! Chicago is reaping the whirlwind. She is a refuge for unassimilated racial blocs, antagonistic to American ideals and customs. She does not have the Bible in the public schools.

Chicago made her choice and she is paying the price.

She would not have the Bible in the schools and she is rearing a generation which even the law is powerless to control, and so the banks have to offer blood money to protect their dollars.

# The Bible Bill Vetoed in Vain

By JAMES S. MCGAW

The Buchanan Bible Bill was vetoed by Governor Vic Donahey of Ohio notwithstanding definite promises to sign it, made on two separate occasions, and its passage by overwhelming majorities in both houses of the legislature.

One of the leading dailies of the state began the story of the veto with this statement: "Governor Donahey smothered the last flames of the Bible Bill fight under a copy of the constitution."

There are at least two errors in this statement. Governor Donahey did not smother the flames of the Bible Bill fight under the constitution, but he attempted to do so under a bundle of loose-thinking and political sophistries. The second thing wrong with the statement is that he did not smother the flames of the fight for the Bible in the public schools; he simply fanned them into a blaze and by the next meeting of the state legislature he will find that they have grown into a conflagration.

The people of Ohio, though tricked by the opponents of the measure in both houses, have declared by their representatives that they want an open Bible in their open schools and they are going to continue the battle until they get it.

Much of the public press dominated by the secularizing minority hurled their invectives, hissed their malignancy and filled their columns with a wild clamor which had the effect of numbing the minds and stopping the thinking of many who because of their positions of responsibility and influence ought to have been fortified against it by being better acquainted with the history and spirit of our Republic.

Governor Donahey's veto message practically gathers up the whole argument of the opposition as it was presented over and over again in the debates on the floor and before the committees. It is important, not only because it comes from his pen but because it reflects the state of mind, the disregard for historical facts and the loose logic which prevail among the opposition to this or any similar measure whenever it is presented in any legislature.

Because of its general value to students of the Bible in the public school question, we feel justified in giving space to the whole message of the Governor. For clarity we have divided it into sections presented in the original sequence, with our captions and comments accompanying each section.

## THE PURPOSE OF THE FOUNDERS

The message said:

"To the General Assembly: I have before me house bill No. 14 seeking to make the state compel daily reading of the Bible to all of the school children of Ohio.

In considering this bill let us remember that it was the hope and desire for religious freedom that inspired the settling and founding of the United States of America. Brave, liberty-loving men and women came to the wilderness of the Colonies, each to worship according to the dictates of his own conscience. They severed family ties and left the homeland to escape the religious dictation of their native governments."

The most natural place to find the purpose for which our forefathers came



to these shores would be in the charters of the Colonies. Search them, each and all, and you will find that the huge impulse that drove them across the seas is declared to be the propagation of the Christian religion among the inhabitants of this continent and through them to the people of the world. No better way to continue this worthy purpose to all the inhabitants has ever been devised than to have Bible reading every morning in every public school.

Our forefathers had a firm faith in the divine declaration, "Ye shall know the truth, and the truth shall make you free." They were statesmen enough to know that a democracy and a republican form of government could only exist on the foundation of the intelligence and morality of the average citizen. To this end they not only erected the public school but placed the Bible on the teacher's desk as the text book of morality and the manual of human freedom.

Men who have made a study of the real vitalizing force of the nation have no difficulty in seeing in the Bible the great inspiration to all that has been achieved in human freedom and national life. The plea of President Grant to the young people of America is in place here: "Hold fast to the Bible as the sheet anchor of your liberties; write its precepts on your hearts and practice them in your lives. To the influence of this book we are indebted for the progress made in civilization, and to this we must look as our guide for the future."

#### CHURCH AND STATE

"The founders of our country, having in mind their own sacrifices for obtaining liberty of religious thought and seeking to hand down to the children this hard-earned freedom unimpaired for all time, were careful to write the doctrine of separation of church and

state into the federal constitution. The makers of the constitution of Ohio did likewise and their action was ratified by the people. All the states of the Union are in accord on this vital principle. Turning to the constitution of Ohio, we find in article 1, section 1, this fundamental expression of American liberty: "All men are by nature free and independent, and have certain inalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing and protecting property and seeking and obtaining happiness and safety."

Union of Church and State is the bogie man set up by the opposition every time the right of the Bible in the public school is discussed and as regularly has to be knocked down.

The Governor and all who hold his conclusions begin with the wrong premise and naturally their thinking ends wrong. They begin with the assumption that Church and religion are one and the same. Church and religion never were synonymous and they never will be. Religion is the thing proclaimed. The Church is the Lord's agency for the proclamation of religion. The thing proclaimed and the proclaimer never can be one and the same thing at the same time.

The founders of the Republic were wise enough to make this discrimination. They also recognized the vast difference between the divorcement of Church and State and the divorcement of the State from the religion which must enter into the life of the State if law and order, life and liberty, prosperity and happiness are to be secure.

While they brought with them no established church they did bring with them their religion and imbedded it in all their fundamental legal documents such as the Mayflower Compact, the constitutions of the colonies, the Declaration of Independence, the resolutions of Congress, the preamble of practical-

ly every state constitution, the oaths administered and even on the United States coin. At the same moment they were fighting the union of Church and State. They would have put a man in the pillory who would have dared insult their intelligence by suggesting the idea that the state could get along without religion or that the Bible should have no place in public education.

The Governor was certainly hard pressed when he completely ignored the law for the government of the Northwest Territory, which antedates the national constitution and furnished the foundation of the constitution of the state of Ohio. The Ohio constitution quotes the former primal document as follows: "Religion, morality and knowledge, being essential to good government and the happiness of the people, therefore schools and the means of education should be encouraged."

Religion is given first place by the framers of both documents because they recognized it as fundamentally essential to the acquirement of either morality or knowledge.

The section of the Ohio constitution quoted presupposes that in the schools established by the state religion would have its proper place in the curriculum. On the basis of this section of the constitution, the public schools of the state were erected and taxes levied for their maintenance. The Honorable Mr. Donahey is the first Governor of Ohio who has ever had squarely before him the opportunity to fulfill the obligations of this contract between the school system of the state and the framers of the Ohio constitution and the people of the state. Governor Donahey not only failed to meet this moral obligation but studiously ignored it.

The least that can be said with regard to the use of article 1, section 1,

of the state constitution in this connection is that it is wholly irrelevant.

#### HOUSES OF WORSHIP

"More specifically on the subject of religious freedom, article 1, section 7, of our state constitution says: 'All men have a natural and inalienable right to worship Almighty God according to the dictates of their own conscience. No person shall be compelled to attend, erect, or support any place of worship, or maintain any form of worship, against his consent; and no preference shall be given, by law, to any religious society; nor shall any interference with the rights of conscience be permitted.'"

This article of section 1 of the Ohio constitution can be said to be remotely related to the discussion. But again the Governor is off on the wrong foot because of an erroneous premise. His conclusion presupposes that the Bible is a sectarian book and its use in the school room would make it a sectarian institution and a house of worship.

The Supreme Court of the United States has declared "This is a Christian nation." The Christian Scriptures are no more sectarian in America than the Koran is sectarian in Turkey.

A number of state supreme courts have handed down definite decisions to the effect that the Bible is not a sectarian book. The recent decision in the state of California is worthy of note. But the decision of the Kentucky state court of appeals, affirming a judgment of the Bracken circuit court, is illuminating. It declared the Bible is not a sectarian book; reading the Bible in the common schools, without note or comment by the teacher, is not sectarian instruction; the use of the Bible does not make the school house a house of worship; and any particular edition of the Bible cannot be said to be sectarian because it has been adopted by any church.



According to the Governor's reasoning the prayers offered by the chaplain in both houses of the Ohio legislature make the chambers houses of worship; the religious oath taken in the court rooms of the state makes them houses of worship and the act of the President of the United States in kissing the Bible when being sworn into office makes even the Capitol building at Washington a house of worship. The exercise of any religious act, according to the Governor's reasoning, in any civil institution would transform it into a house of worship and be sufficient reason for the withdrawal of all tax support by the people.

In the states where the mandatory reading of the Bible in the public schools is in vogue, there is not a single case on record where the children of parents who are opposed to the reading have been compelled to be present contrary to the parents' wishes. This is always amicably settled.

#### WHY THE WARS WERE FOUGHT

"These pronouncements of independence were made possible for us by the bravery and sacrifice of the revolutionary fathers, defended and maintained by the noble veterans of the War of 1812, the Mexican war, the Civil War, the Spanish War and the World War at an incalculable cost of lives and blood, without regard to race, creed or color. Ohio is not ready as yet to secede, and it is to be hoped it never will, from the principles of civil and religious liberty, which have made our government the model for the world."

The Governor waxes eloquent. Certainly the heroes of all the American wars fought and shed their blood in order to banish the last vestige of religion from our national ideals, laws and institutions. Most certainly Ohio will not secede. She will go right on under the influence of a secularizing minority and wipe the Bible and all

religion from her civil life and institutions until Ohio is a state in which Godless anarchy can feel complacently at home.

#### IT'S RIGHT AND IT'S WRONG

"I fail to understand the conflicting and contradictory vagaries of recent Ohio general assemblies with respect to policies of religion. Only two years ago I had occasion to cite the aforementioned guarantees of our constitution in a message disapproving a bill which accepted as state property the John Bryan Farm of 500 acres on terms prohibiting forever any form of religious public worship thereon—a measure subsequently passed over my veto. In concluding that message, I said: 'I have recited some of the constitutional material with which our forefathers builded the community temple. They gave it to our keeping and passed on. Let us, in turn, see that it reaches our children enlarged, of course, but unprofaned.'

The sentiment I reaffirm now in disapproving the present bill, which goes to the opposite extreme. In the one instance, the general assembly forbade religious worship in a portion of our state. In the other, the assembly seeks to compel the state to teach religion to all the school children of Ohio without regard to the teachings received at their mother's knee. It is my belief that religious teaching in our homes, Sunday schools and churches, by the good mothers, fathers and ministers of Ohio, is far preferable to compulsory teaching of religion by the state."

This is most interesting from the standpoint of mental gymnastics.

The Governor was right when he vetoed the Bryan Farm Bill for the simple reason that the state has no right to support any civil institution which deliberately banishes the Word of God. Such an institution is out of harmony with the genius of the nation and is by its attitude toward the Bible

inimical to the moral welfare of the state.

The Governor was wrong when he vetoed the Bible Bill for exactly the same reason. A public school that banishes the Bible has no more right to tax support than the Bryan Farm. The only way the Governor could have put the schools right with the state would have been to sign the Bill.

Reading a portion of the Bible in the public school is one thing and teaching religion in the school room is another thing. The former is an old time honored custom of the nation. The latter is an effort which had no bearing on this case and was not sponsored either by the framer of the bill or its supporters. In all fairness the two projects should be kept distinct.

The Governor touches a warm place in our hearts when he mentions the religious instruction at mother's knee, in the Sabbath school and by the pastor. But his big heart forgot or ignored the 600,000 or more of children in the state of Ohio who are listed as spiritual illiterates, who have no religious training of any kind at home and never darken a church door. All of these are the potential citizens of tomorrow and the state has no right to jeopardize its own existence by relegating the responsibility for their moral training to the church.

The school room and the court room are the only places where the state can reach unchurched children with moral precept or religious inspiration. Neglect them in the school room and you need not be surprised if you meet them in the court room. The Governor and the judges of the Juvenile Courts ought to have a conference. It would no doubt be enlightening.

The Governor has taken a heavy responsibility for the moral character of the Ohio citizenry of tomorrow.

#### HOME RULE

"The spirit of our federal and state constitutions, from the beginning have been to leave religious instruction to the discretion of the parents. Under existing Ohio law, as upheld by our supreme court, when the people of local communities desire or demand it, boards of education in their discretion may require the reading of the Holy Bible in the schools. In other words, we now have home rule in this respect, and there is no necessity for this bill establishing state dictation in the matter of religion.

As Governor of all the people, sacredly pledged to uphold the spirit and letter of the constitution, I can neither abridge nor compel religious worship in any form, and, therefore, in the name of the founders of our free country, and its soldier defenders, living and dead, I must return this bill herewith to the house of its origin, unapproved."

In the above the Governor surrenders the whole argument most gracefully and completely.

If under the Ohio constitution it is the right of any school board in the state, in response to community sentiment, to require the reading of the Bible in the school room; then the state legislature, representing the people, has the same right to require the reading of the Bible in every school of the state.

Is it wise statesmanship by local option to make every school board a debating society on a question that ought to be and has by an overwhelming majority of both houses been decided by the legislature? The state has the right to set the curriculum for the public schools. The already overburdened school boards, teachers and principals will not thank the Governor for putting the decision of Bible reading in the various communities on their shoulders.



A final word. It evidently had not reached the Governor's attention, when considering this bill, that the Attorney-General of the state had declared this bill and a similar one of two years before to be constitutional.

The Governor had to say something when he vetoed the bill and he did the best he could.

### REGISTER THE ALIENS

England has an Alien's Act under which all immigrants from other countries, seeking to acquire residential rights, must register with full account of origin and purposes.

An American woman journalist, Edna Beesley, took up her abode in London after having gone nearly around the world; and because she failed to make proper registration she was haled to the Bow Street police court and fined the equivalent of \$25.

The incident is important in calling attention to the need, finally realized by the British, of knowing something concerning the people who come from other countries to take up residence in England. For many years London particularly was the asylum for all sorts of expatriates or spies. When the War broke out the whole of English commercial and social and political life was honeycombed by the activities of foreign agents. Never again will England be caught napping in any such way. And herein is a lesson for the United States. Notwithstanding the difficulty which would attend upon such an enormous task, and despite the howls and remonstrances which would arise, there ought to be an act passed under which it would be required that every alien in this country should register and make regular report giving full particulars concerning himself and his movements.

Such registration and report could not hurt the alien and it might be a

safety for those who do not happen to be aliens.

### ATHEIST AND BRUTE-LOGY

A trick suit was started in Washington by an atheist who wanted to bring on another evolution trial at the Capital. He brought proceedings to prevent the payment of salaries to the officials of the public schools where evolution was taught as a part of the curriculum. The object was to lose the suit and thus to break down the restraints which the law and social usage have put upon wildcat theories. He wanted a trial and a sensation out of which would come a license for the school teachers to proclaim any doctrine which any fool faddist might momentarily put forth and which might gain a momentary acceptance.

But the complainant in this case was skilfully caught by the officers of the Government. He is an employee of the Treasury Department. As such he was required to take the oath of office. That oath, as prescribed, closes with the words: "So help me God". This person, being an atheist, refused to take the oath in this form and he omitted the words. A compliant administrator allowed him to pass after taking the mutilated obligation. At this writing he is threatened with ejection from office because he has not complied with the legal regulation which requires the oath of office in the historic and revered form.

By the time he gets through, the notoriety which he sought to gain will probably prove of greater cost than he cared to incur.

In the meanwhile the suit itself is likely to be dismissed; and then ought to follow a genuine attempt on the part of friends of religion to protect the schools of the Capital from the dangerous and destructive teaching of brute-ology.

# The American Citizen

## Acquisition of Needed Equipment

BY RICHARD CAMERON WYLIE

Vocational training is one principal characteristic of present day systems of education. If one wants to be anything more than an ordinary day laborer, special training for some special vocation is absolutely necessary. To some extent this has always been so, but it has become a pronounced and distinguishing feature of the present age.

To meet the want for specialists in all the higher, more desirable, and more lucrative occupations, special vocational schools have been founded to furnish aspiring young people with the necessary equipment. So eager are young people today to obtain this equipment that they are often strongly tempted to slight the rudimentary preparation which should be acquired before special preparation for a specific occupation is begun.

If citizenship were looked upon as a special calling for which special preparation is necessary perhaps greater and more systematic effort would be put forth to prepare young people for its responsibilities. In a very general way our public schools are regarded as schools for such training, but they are not permitted to function in that full measure which is necessary to meet the demands of the State.

Among right thinking people there is no disagreement as to what is required to make a good citizen. The American Congress in 1787 declared that "Religion, morality and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." This sentiment has been embodied in a num-

ber of our state constitutions. These three endowments, in the estimation of most people, are so closely linked together, that it is considered either impossible or undesirable to possess one without the other two. Even those who deny the necessity of religion to make a good citizen, hold tenaciously to the necessity of morality. Knowledge without morality is exceedingly dangerous.

There is a very prevalent belief today that it is possible to have morality apart from religion. This view is advocated by some well-meaning people who think that we have already proved it by training an excellent class of upright citizens without the use of the Bible or any religious sanctions. The prevalence of crime in these days however, goes a long way to disprove the theory. The warning given by Washington in his Farewell Address is still needed. "Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labor to subvert these great pillars of human happiness—these firmest props of the duties of men and citizens. The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connection with private and public felicity. Let it be simply asked, where is the security for property, for reputation, for life, if the sense of religious obligation desert the oaths which are the instruments of investigation in courts of justice? And let us with caution indulge the supposition that moral-



ity can be maintained without religion." We read in the Scriptures of some who have a form of godliness but deny the power thereof, so that it is possible to have a form of religion without morality; but it is not possible to have morality without religion.

If these three things which our own Government has linked together as necessary to good government and human happiness, are essential parts of the equipment of good citizens, we must face the practical question, how to acquire them. With regard to the third, which is knowledge, there is not much difference of opinion, and our public schools are charged with the responsibility of furnishing it. Neither is there much difference of view with respect to the development of moral character. Many of our state constitutions and school codes provide for moral training, and it is commonly held that if our public schools fail to produce upright citizens they fail to fulfill their principal mission.

The strife about the public school curricula rages almost exclusively over the use of the Bible and religious sanctions in training the moral nature of our youthful citizens. It seems difficult if not impossible to get the average mind to grasp the distinction between a church creed and the principles of national religion. But if one stops to think that the State already makes use of certain religious principles, and that these principles run all through the very warp and woof of our national fabric, he will find no difficulty in understanding what is meant by inculcating these principles in the school room.

Three lines of thought furnish proof of this position. First, the State must be regarded as competent to provide for its own needs. It needs good citizens, and should not be hampered in its efforts to produce them. It

needs citizens who are both intelligent and it must be allowed to adopt a curriculum adequate to the development of both the intellectual and the moral nature. Only confusion is created by charging that this is an effort to get the State to do the work of the Church. It is an honest effort to get the State to do its own work, instead of turning it over to the Church. Church and State should co-operate in the training of youth, and when they both function to the utmost of their ability the work is none too well done. It is true that whatever makes people good Christians also makes them good citizens, but the special work of the Church is to make good citizens of the Kingdom of God, while the special work of the State through the public schools is to make them good citizens of the State. And this same training should also make them better citizens of the Divine Kingdom. But the demand today for greater freedom in teaching is sometimes carried so far as to produce a class of criminals as well as agnostics.

Second, the making of good citizens requires the use of religious sanctions in the development of the moral nature. There are various lines that may be followed in the training of the conscience, such as fear of punishment and the hope of reward, but there is nothing to equal the presentation of the fact of a Supreme Being to whom we are accountable and that He has given a moral standard as the infallible rule of life. This standard is appealed to either directly or indirectly in every oath administered, and it underlies a large proportion of our statute laws. Then let our youthful citizens become acquainted with the facts.

Third, it is impossible to teach and train the intellect and the moral nature without training the religious nature at the same time. The most absurd of all theories about the school

curriculum is the theory that children can be taught and trained in sections; that the intellect can go to the public school to be developed by a process of secular training while the religious nature is wholly inactive during the process, and can then be sent to the Sabbath school, or the religious day school, for religious training, without having the religious nature injuriously affected by agnostic views of God and the world which prevail in the public schools. Either we must have the Bible and national Christianity in the public schools or we will rear a generation of agnostic, immoral citizens.

### THE CITY'S BALEFUL LURE

Two recent stories showing the danger to girls who come up from the countryside to the big cities, have aroused some indignation in the localities where the experiences occurred.

A pretty young Miss of eighteen went to Chicago from Tennessee hoping to find satisfactory employment and some of the joys of city life. As she went about looking for remunerative occupation she was so insulted by looks and words by the men to whom she applied, that she abandoned all thought of a career as an employee and took to banditry as being the lesser of two evils. She said she had to commit robbery to live or she had to sell herself. Of the two she preferred to be a gun woman.

And another girl told a sweet old lady of the welfare workers that when she asked for a job, she was told that a very fine remuneration would be assured to her at once if she would become a so-called bathing beauty and parade the streets in scanty attire as an advertisement for automobiles. And she fell by the wayside.

In both these stories the heartless, immoral city is blamed. And not un-

justly. But behind all that lies an earlier fault. The adult people, the preachers, the educators and the parents, in the smaller towns and in the villages, do not take pains enough to culture the mind of the young person along lines of real security and real happiness.

If there be a local beauty, even mature people will tell her what a world sensation she could be if only her good looks could be brought under the notice of movie magnates or theatrical managers or cosmopolitan social leaders. In reality she ought to be told that the chances are nine out of ten that she throws away the substance for the shadow when she leaves her home town to go to the big city. This is not always true, because there are some talented people so secure and so accomplished that they are safe in the big city, and their art cannot find expression except through the opportunities afforded in cosmopolitan centers. But ninety-nine girls out of a hundred who rush from the countryside to the city would lead safer and happier and better sustained lives if they would remain at home, carrying on the household responsibilities and engaging in the local activities just as their mothers did.

The city is a rushing, whirling thing. It is made up of just the virtues and the selfishnesses—the morals and the immorals of the people themselves who have come up from smaller towns. In its hurry of work and in its greed of achievement, it counts human material exactly as it counts steel or cement. And while there is some justified criticism of the heartlessness and the wickedness of the cities; the original blame for the rush of youth from the country to the city for its own destruction, must rest upon the mature mind in the small town and village which does not sufficiently impress the truths upon youth.



# EDITORIAL

## RELIGION INSTEAD OF BEAUTY CONTEST

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On the second Sabbath of September many of the churches of the country will engage in a day of prayer for the schools.

It is a holy and a helpful custom instituted many years ago at the urging of The National Reform Association; and now growing in favor, as its need more largely appears.

The schools are the making of our citizenry; and that citizenry is in peril because of a great lack of religious training in the schools.

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There is one special aspect of this case to which THE CHRISTIAN STATESMAN ventures to direct the attention of pastors. It is stated in the form of an exact narrative of recent occurrence. The writer was talking to a school official who maintained that it was no part of the teacher's duty or right to impart instruction in religion—that was a thing which should be left to other agencies. In the self-same conversation it appeared that this self-same school official had but recently acted as a judge in a beauty contest in the schools where he served. The young women of his school went into competition with the young women of other schools to see which could show the fairest face and the finest figure, to become a candidate for state honors and to go to some national beauty contest or beach revue.

The degradation of this needs no comment. A school teacher who could not violate his sense of the proprieties by teaching religion because this was not a part of his prerogative as a

leader of the youth, could assist as a judge in a devilish dance of young girls to see which could buy a through ticket to hell.

While the pastors are praying for the schools, one of the proper subjects for supplication will be that religion take the place of beauty contests.

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## THE REAL MONOPOLISTS

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We are a nation of monopolies and monopolists. Read any radical journal and you can be assured of this fact.

But you will have to look elsewhere than in the radical journal to find out who owns the monopolies and who are the monopolists.

The Standard Oil interests are used as the horrible example all over the country, whenever any one wants to talk about a ruthless trust which rides the back of the helpless and impoverished citizen.

And when we come to look at the inside figures we find that the Standard Oil interests are owned by three hundred thousand stockholders. Mr. Rockefeller, thy name is legion—Smith, Jones, Brown, Robinson, etc., etc., etc. If we are going to condemn the Standard Oil interests as a nefarious monopoly which ought to be exterminated, we must condemn our next door neighbor or ourselves.

Going further into the inside facts we find that in ten of the large corporations of the United States there are more than five million stockholders, representing nearly one in twenty of the entire population—men, women and children. Not a thrifty community in the whole country but has some of

these stocks. There is scarcely a large corporation today but allows and often encourages its own employees to become stockholders. Nearly all of the former so-called monopolies have issued their stock and bonds in denominations which permit small holdings; and the local banks from one end of the country to the other encourage their depositors to invest some part of their surplus in the sound securities of these large industrial combines.

It may be true we are a nation of monopolies and monopolists. But the people at large are the monopolists and they own the monopolies.

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### EVOLUTION AND EDUCATION

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Evolutionists who write on the history of evolution usually begin as far back as the period when Greek philosophy flourished, and name Aristotle as a founder of the theory. But it is generally admitted that it did not assume the real character of a science till the time of Charles Darwin whose work on the *Origin of Species* was published in 1859.

It is evident therefore that the origin of man was a theological question long ages before it became a scientific question. And the fact that for more than sixty years it has been a question with which science has grappled does not remove it from the religious realm. Every professor of Systematic Theology must have his mind settled concerning the essential principles involved, and every minister of the gospel, if he is to be thoroughly equipped for his work, must take a course in anthropology whereby he becomes familiar with both the scientific and the religious aspects of the problem.

It follows therefore that the people, both as citizens and as church members, must be instructed concerning the essential principles involved, because the issues of life itself are involved. No

further explanation is necessary to make clear the propriety of discussing this matter in the Education Number of *THE CHRISTIAN STATESMAN*.

Evolution has been defined in scores of ways, and no two writers define it alike. Vernon Kellogg, who is a recognized authority among evolutionists, defines it as "something of an explanation of why and how there are so many kinds of living creatures; an explanation of the likenesses and differences and the relationships among these animals and plants; and an explanation of the likenesses and differences and the relationships between myself and all these other living creatures."

The last of the things here mentioned which evolution is expected to explain is the one which directly concerns us, and is the one to which attention will be principally directed in this discussion. Evolutionists claim that there are such likenesses between human beings and other living creatures as to prove that man has evolved from some lower order of animals. My purpose in this discussion is to show that this proposition has not been proved, and that it should not be taught as a scientific fact. Scientists themselves will be placed on the witness stand to furnish the evidence.

It is not the claim of evolutionists that man has descended or ascended from any tribe of monkeys, nor from any known animal ancestor now living or extinct. Professor Henry Fairfield Osborn says, in the American Museum of Natural History guide, leaflet series number 52, "Man is not descended from any known form of ape either living or fossil." This is why there is so much anxiety and effort displayed with reference to the finding of missing links. Some of my teachers have denied that there are any missing links, and have taught that the chain from the amoeba up to man is complete. But



when Professor Osborn admits that this is not true, it is folly for others to teach otherwise. Professor Osborn, in his recent work on "The Origin and Evolution of Life," says, "The links in the series of mammals—especially in the line known as the Primates leading into the ancestors of man, namely, Lemurs, Monkeys, and Apes—are probably destined to be found in the still very imperfectly explored continent, for it is indicated by much evidence that the still unexplored region of northern Asia was a great center of animal population and of adaptive radiation into Europe on the west and into North America on the northeast." (p. 274). This quotation is a further admission that there is a chasm between man and lower animals not yet bridged. Until this is done the evolution of man is not proved.

Attention should be directed to the use of the word "probably" used in this quotation. This and similar terms are of very frequent occurrence in discussions of evolution, and denote the absence of assured evidence necessary in reaching scientific conclusions. Professor Metcalf of Oberlin College, who was permitted at the trial of Mr. Scopes at Dayton, Tennessee, to state what the character of the scientific testimony would be if the specialists were permitted to testify, summed it all up by saying, "The series of proofs are so convincing that any informed man can not doubt the probability of man's evolution." As I write I am almost swamped with books by the very highest authorities on the subject; I have taken a number of courses in our great universities, under the accredited teachers of evolution; I have been through the Museum of Natural History in New York, which contains the ocular demonstration of man's descent from lower animals, I have been giving a good degree of attention to the question for more than fifty years, and still

I not only doubt, but emphatically deny even the probability of man's evolution. All along the line of the history of evolution there have been men of high rank in the scientific world who rejected the whole theory, especially that part of it which relates to man. Professor Virchow, of Berlin, recognized in his day as the foremost chemist in the world, and as the highest German authority in physiology, said, "It is all nonsense. It cannot be proved by science that man descended from the ape or from any other animal. Since the announcement of the theory all real scientific knowledge has proceeded in the opposite direction. The attempt to find the transition from animal to man has ended in total failure." He denounced the theory as dangerous to the State, and demanded that it be excluded from the schools.

Professor Tyndale said, "I share Virchow's opinion that the theory of evolution, in its complete form, involves the assumption that at some period or other of the earth's history there occurred what would now be called spontaneous generation; but I agree with him that the proofs are wanting. I hold also with Virchow that the failures have been so lamentable that the doctrine is utterly discredited."

Professor Lionel Beale declared that "There is not a particle of living matter of any kind which can be explained except on the view that it depends on God." He said further that "Man is man from the earliest period of his existence as a structureless germ, and there is no evidence that he has descended from, or is, or was, in any way especially related to any other organism in nature through evolution or by any other process."

Professor Wilhelm Wundt, of Leipzig, one of the greatest, if not the greatest, of German psychologists, in his earlier life wrote books in support of evolution. He is quoted as saying in

his later years that these writings were "the crime" of his youth that would take him all the rest of his life to explain.

Dr. Ethridge, of the British Museum, said to be one of England's most famous experts in fossilology, is quoted as saying, "In all this great museum there is not a particle of evidence of transmutation of species. Nine-tenths of the talk of evolutionists is sheer nonsense, not founded on observation and wholly unsupported by fact. This museum is full of proofs as to the falsity of their views."

Evolutionists have been at work for more than sixty years vainly trying to establish their doctrine by scientific evidence. Why do they still believe in it when the proof is lacking? Perhaps the answer given by Professor Louis Trenchard More, in his recent work on "The Dogma of Evolution," is correct. He says, "The results of this investigation have been that, today, the evidence available supports our faith in a general law of evolution. We accept it as we accept the law of conservation of matter, not because it can be proved to be true from experience, but because without it natural law is not intelligible. The only alternative is the doctrine of special creation which may be true but is irrational." (pp. 21, 22). Again on page 160 he says, "The more one studies paleontology, the more certain one becomes that evolution is based on faith alone; exactly the same sort of faith which it is necessary to have when one encounters the great mysteries of religion. The changes that are noted as time progresses show no orderly and no consecutive evolutionary chain and, above all, they give us no clue whatever as to the cause of variations."

These are startling admissions, coming as they do from a noted scientist who believes in evolution. We find no fault with scientists for striving to go

as far as possible in explaining phenomena in the natural world by the operation of natural causes. But they admit that they can not explain certain phenomena in this way, and these are the very phenomena that must be explained before evolution can be accepted as an established scientific doctrine. The difference between us, anti-evolutionists and evolutionists, is this: we refuse to accept the dogma without evidence, while they, rather than admit the operation of supernatural power, accept the dogma without evidence. This statement is made because every alleged argument is disputed by certain scientists themselves.

Attention should be called to the admission that the cause or causes of evolution are unknown. Professor Osborn lays stress upon the distinction between the *law* of evolution and the *power* by which it is brought about. He says, "In contrast to the unity of opinion on the *law* of evolution is the wide diversity of opinion on the *causes* of evolution. In fact, the causes of evolution of life are as mysterious as the law of evolution is certain. Some contend that we already know the chief causes of evolution, others contend that we know little or nothing of them." But one of the principal things science is supposed to do is to explain natural phenomena according to the operation of natural law. How then can evolution be accepted as a settled scientific dogma when it is admitted by scientists themselves that they do not know the cause or causes by which it is brought about?

A few words should now be spoken in behalf of the Biblical account of the origin of man. The fact that there are physical resemblances between man and certain lower forms of animals proves nothing for evolution. It only proves that as far as we know God Himself has no better model according to which to fashion these bodies. But the chief thing to be accounted for is the spirit-



ual nature of man. Some of my teachers strenuously held that there is no difference between the mind of a dog, a raccoon or a rat, and the mind of a man, except in degree of development. Give the animal plenty of time and it will equal man in intelligence. Of course the absurdity of such a statement is apparent to any one who does any original thinking. According to the evolutionary theory the animal has already had as long a time to develop as man has had.

But the Biblical record informs us that God made man in His own image. If the entire man, body and soul, is the product of evolution, and this is what my evolutionary teachers held, it follows that the mind of the lower animals and the mind of man have the very same image. And if man has the image of God, so also have the lower animals.

Much nonsense has been written about the literal and the figurative interpretation of the Bible. Like any other book common sense must be employed in its interpretation. But there is no method of interpretation that can eliminate the true significance of the statement that man bears the image of God. There can be no doubt about the features that characterize this image. Turning to the New Testament, and taking the passages that speak of it in the most didactic manner possible, using language concerning the meaning of which the question of a literal or a figurative interpretation can not be raised, we learn that this image consists in knowledge, righteousness and holiness. In proof of this statement turn to Ephesians 4:24, 2 Corinthians 3:18, Colossians 3:10. Evidently evolution, as now explained, can not be harmonized with the Bible.

But this is not all. In Genesis 2:20 it is said that in the entire animal world there was not found a help meet for Adam. But on the evolutionary

theory he must have had a father and a mother, and many other relatives in that world. And yet there was not one with whom, or with which, he could have real fellowship. What a tremendous leap he must have made, all at once, and all alone!

It is folly in the superlative degree to make evolution, as now explained, a part of the curriculum of any school below the institutions of higher learning. In these higher institutions it should be handled by well balanced teachers who are able to detect the fallacies of the alleged arguments for the hypothesis, and to weigh the arguments against it. And from the wild and fantastic imaginings of the great body of evolutionists may the good Lord deliver us.

—R. C. W.

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#### PEPPER IS CONFIDENT

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Certain newspapers opposed to the Harding-Coolidge-Hughes-Root plan for our entrance into the World Court, are very voluble in congratulating the country that President Coolidge has recanted on the faith.

They are both misinformed and misinforming. President Coolidge has expressed himself so clearly and so forcefully that it is not likely that he could change unless the situation should have completely changed. And we are assured by advocates of the great idea that both the necessity and the hope of our participation have not diminished.

In August Senator Pepper was a guest at White Court, President Coolidge's summer residence at Swampscot, Massachusetts. Although the visit was assumed to be purely a social affair, undoubtedly it had as a part of its purpose a consideration of momentous questions which are before the country and which must come before the Senate next winter. Senator Pepper seems confident that the President is firm and that the Senate, of which he himself is

a distinguished member, will agree to the protocol by which the United States makes official entrance into the World Court. There may be reservations in order to satisfy certain other of the great powers; and there may be some fanciful reservations to satisfy opponents at home; but in the main the agreement will be reached as it now is formulated. And then the United States which originated the plan, will be a participant in its execution.

A most farcical situation shall have been brought to an end. Elihu Root and other of our great statesmen projected the glorious ideal. They formulated the basis upon which a permanent court of international justice could be founded. They patterned it to a considerable extent after our own Supreme Court. They converted all Europe and nearly all the rest of the world. They carried our presidents with them. They convinced the people. And then the United States Senate would not agree.

Meanwhile, the Court was organized and a great American jurist, John Bassett Moore, was invited to sit as one of the regular judges. The United States therefore has been represented only because of the courtesy of other powers.

We have been in a position of absurdity and childishness. If the prediction of Senator Pepper is fulfilled the United States will take her place of power and dignity—both for her own safety and for the preservation of the peace of the world.

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### WILLIAM J. BRYAN

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The solemn splendor of Arlington holds no greater warrior clay than that of William Jennings Bryan.

He was a volunteer soldier of the Republic and he was a greater volunteer soldier of the Cross. Bryan battled mightily for the Lord, and he stood

before men without fear and without reproach.

When he passed away July 26, 1925, we lost from this mortal contact the greatest American private citizen; for he was more than a citizen of the Republic, he was a citizen of the Kingdom of God.

Of all his battles, the last was the greatest, and with its winning he went into the last earthly sleep. It is the finest tribute to the impression which Bryan had made upon the mind of the country that universally he is credited with sublime sincerity in his battle for revealed religion. And it is also a tribute to the instinct in the heart of men for such religion that even secular, and almost atheistic, newspapers have taken a reverent tone in speaking of Bryan's last speech which was to have been delivered at the trial of John T. Scopes; but which, not being permitted there, was sent to the world after his death.

There were many of the most loyal admirers of William Jennings Bryan's religious views who could not follow him politically.

They doubted the value of some of his proposed policies. They belonged to other parties. In the early time of his career some of them looked upon him as a mountebank. But among all these there are none who think correctly who are not now willing to pay to Bryan a higher tribute than that of casting a partisan ballot for him.

Nominated for the Presidency of the United States almost immediately after he had reached the legal age, and twice afterward nominated, he stood in the very forefront for almost thirty years, a pioneer in advocating progressive ideas for the benefit of his country and the world. Nearly all of the significant measures which he supported have been adopted in some form or other—and in the main almost as he advocated them.



He was not permitted to inaugurate them officially; but in this was no injustice, for very often the greatest of exhorters is not the best of administrators.

We count the services of William J. Bryan in the religious world as being of more value than any service which he could have rendered to the nation politically, in the mere field of partisan politics or in presidential office. From a thousand platforms, under all circumstances, in every season, he stood for the Lord Jesus Christ and His right of rule. Bryan recognized the Savior and the King. In accepting the salvation, he rendered the service.

\* \* \* \* \*

Born at Salem, Illinois, March 19, 1860, died at Dayton, Tennessee, July 26, 1925; buried in the National Cemetery at Arlington, July 31, 1925.

\* \* \* \* \*

Why did Bryan create such a tremendous following in the United States—a following which no defeat could discourage and no rivalry could alienate?

It was not alone the oratory; indeed, this was but a small factor—although he was one of the most eloquent men that ever lived. And it was not alone the popularity of the measures which he proposed in behalf of the common people; for demagogues know how to catch the support of the groundlings. But it was the deep, unfailing sincerity and the high Christian fortitude of the man. Wherever the battle for righteousness needed a defender, there was William J. Bryan with his sword unsheathed.

We have spoken of his last battle as his greatest. Looking back at his book published after 1896, which appeared under the title "The First Battle", he gives promise of continuing a fight in the political arena to establish justice among men. But if one could now write "The Last Battle"

and put into it the sentiment of Bryan's soul, it would record that the real way to win human right is to establish God's right.

McCauley sings, in his *Lays of Ancient Rome*:

"To every man upon this earth

Death cometh soon or late.

And how can man die better

Than facing fearful odds,

For the ashes of his fathers,

And the temples of his Gods?"

To paraphrase it for Bryan:

"And how can man die better

Than facing fearful odds,

For the safety of his country,

And the honor that is God's?"

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#### NOTE

In THE CHRISTIAN STATESMAN, July issue, 1925, appeared a poem "Not Understood." This was presented by one of our readers and it was printed under a misapprehension as to its origin.

Careful search by the Editor in Chief at the Carnegie Library reveals that this poem was printed many years ago in the *Canadian Craftsman* with Thomas Bracken named as the author. Twenty-eight years ago it was reprinted in *The Speaker's Garland*, published by a Philadelphia firm.

In presenting it through THE CHRISTIAN STATESMAN it should have carried the word "Selected" in order to clearly indicate that this magazine made no claim to its original authorship. THE CHRISTIAN STATESMAN makes this explanation because all through its career it has been very careful to give proper credit to all authors.

This is the only time within our knowledge when any selection has been printed without giving due credit.

# Special Correspondence from Mormondom

## How It Boosts for Itself

[Information direct from Salt Lake City, Utah.]

One scarcely knows whether to laugh or to be angry at the supreme nerve shown by the Mormon church in utilizing every possible event for its own special purpose of aggrandizement.

The latest instance here has caused many a bubble of laughter and many a surge of indignation.

In April Dr. Hubert Work, Secretary of the Interior, Dr. Elwood Mead, head of the reclamation work of the United States Government and Mr. Stephen T. Mather, who is in charge of all the national parks, visited Salt Lake City during their official tour of the west. As is usual in such cases, they were invited to speak in the tabernacle on the Sabbath day. April 19, 1925 was the time appointed; and the three gentlemen made their addresses before a big congregation in the chief Mormon meeting house. They talked very much as they would have talked at Portland, or Denver, or Lincoln, or Billings. They spoke of the governmental plans—the successes and the difficulties; and they paid a high compliment to the pioneer spirit which had made each of the states of the far west.

These three distinguished officials were followed by two of the presiding officers of the Mormon church: Bishop Charley W. Nibley, then presiding bishop, and now second counsellor to Prophet Grant in the first presidency; and Apostle Anthony W. Ivins, now first counsellor to the Mormon president.

As is usual, the two Mormon speakers assumed that the whole affair was a special tribute to Mormonism and

Mormon heroism and Mormon faith.

And now the Mormon church is out with a pamphlet, the cover of which bears the following inscription:

### VISION AND FAITH of the LATTER-DAY SAINTS ADDRESSES

Delivered in the Tabernacle,  
Salt Lake City, Utah,  
Sunday, April 19, 1925

By  
Dr. Hubert Work  
Dr. Elwood Mead  
Stephen T. Mather  
Bishop C. W. Nibley  
Prest. A.W. Ivins

The foregoing is the total of the introduction and this is immediately followed by the text of the address by Secretary Hubert Work.

So far as the casual reader is concerned, he could very well assume that Messrs. Work, Mead and Mather were Mormons and had been portraying the vision and faith of the church to the whole world.

Of course there was no impropriety in the action of these gentlemen in making addresses during their western trip. Nothing that they said of compliment to pioneer heroism and self-denial but probably was deserved—as much so at Portland or Billings as at Salt Lake.

But the unmitigated gall of Mormonism in taking the appearance of these gentlemen and their addresses as the



means of boosting for Mormonism, is both ridiculous and dangerous. It is this kind of misuse of common courtesies which ought to warn government officials against extending such courtesies. Anywhere else in the United States they can speak as public officials to their fellow citizens. But in Mormondom they can speak only under the patronage and to the advantage of Mormon propaganda.

### POINTING THE CAUSE

Two Oriental police chiefs came to the United States in the early summer of 1925, to make observation of our crimes and of our proceedings to restrain, detect and punish criminals.

They were the Chinese chief of police of Canton and the Persian chief of police of Teheran. They give as their official conclusion that the prevalence of crime in the United States is due to the free sale of fire arms, the absurd laxity of the courts, and the dangerous freedom allowed to the youth of the land.

In giving their conclusions, previous to their return to their own countries, these men have demonstrated shrewd and accurate judgment. It is true that they have told us nothing novel. The same things have been said over and over again by our own social observers. But perhaps the statement coming from such source may have more effect than the repeated admonitions given by religious leaders and other publicists of our own country.

There may be other causes than those enumerated; but these three are among the most significant. And it would be easy to apply a remedy if the responsible forces of society could unite in a determined plan. Every state ought to make and rigorously enforce a law against the improper sale of firearms. Every court in the land ought to regard its responsibility to human law, and its greater responsibility to divine

law, and so administer justice that the law shall be a terror to evil doers. And every church and every school and every home ought to engage in repression instead of stimulation of the wild new freedom in which the youth of the land indulges.

Until we apply these remedies the evil trend will continue. And if it shall much longer continue, a generation may pass before a remedy can be applied.

### A RESOLUTION

The State Grand Lodge of Pennsylvania of the Loyal Orange Institution held their twenty-sixth biennial session in the Fort Pitt Hotel, Pittsburgh, on August 10th and 11th.

The following resolution, among others, was unanimously adopted:

"This State Grand Lodge reaffirms its belief in the Holy Bible, God's revealed will to mankind. We appreciate the law in the State of Pennsylvania which calls for the reading of that Sacred Record in the Public School, and we urge that strict obedience be given to that rule. For the sake of national righteousness and prosperity, and for the moral welfare of the youth of the land we advocate the reading of the Holy Bible in every Public School in America. We call upon our brethren in every state to use every legitimate means which may be necessary to secure legislation for this end."

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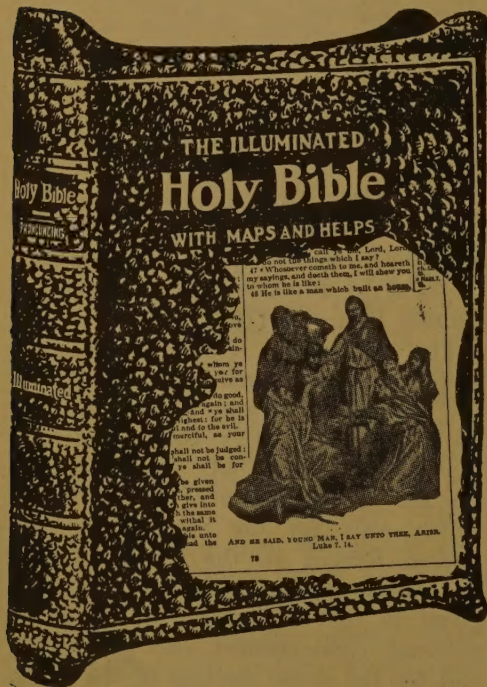
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(Write to address below for information)

---

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